



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

the danish folk high school

A BRIEF HISTORY

by Finn Slumstrup

The Danish Folk High School of today is an extremely current and vital phenomenon. It is a special Danish form of popular enlightenment which we have known for more than one hundred years and which has spread from Denmark to the other Nordic countries, Europe and overseas.

The first Folk High School was founded November 7, 1844, and the twenty young men who had registered as pupils at the new Rodding Folk High School in South Jutland became the first group of Folk High School students in history.

But the idea of the Folk High School had long before November 1844 been among the spiritual ideas of the turbulent years in the early 1800's. We thereby come back to the man who envisaged and inspired the Folk High School ideas, poet-clergyman Nikolaj Frederik Severin Grundtvig who lived from 1783-1872.

Even though Grundtvig was a theologian by profession, he had always been preoccupied with Danish history and thereby the situation of the Danish people. In his diaries and publications one can see that he, already from the beginning of the 19th century, had worked with the question of what could be done for the Danish people, especially the peasants, in the area of education. The common man must have a chance at a meaningful education.

It is, however, later in the century that this problem becomes really vital for him.

In the years after 1830 he became convinced that a pedagogical innovation had become necessary.

In the South, as a result of the civil wars, a new German State was emerging, a Germany which could not be united without consequences for Denmark. The Danish King was also the sovereign in Slevig-Holsten. He was not a King there but a Duke and he was the administrator of a treaty from 1460 by which the Danish King would rule these duchies 'together until eternity', even though Slesvig belonged to Denmark and Holsten to the German Empire.

This situation brought on wars in 1848-50 and again in 1864. But Grundtvig understood already in the 1830's that in this question it was necessary to mobilize not only the peoples' military strength but also their spiritual strength.

But if threats were coming from Germany, there was inspiration coming from England.

In 1831 Grundtvig was, for the third consecutive year, on a study trip in England. He studied at, among other places, Trinity College in Cambridge. It is not an exaggeration to say that the impressions he got at Cambridge became a seed around which his Folk High School ideas could grow. The situation that there -- compared with the conditions at the University of Copenhagen -- was 'a lively interaction', be-

tween teachers and students and that there was comradeship between them outside of class, was an important discovery for Grundtvig.

In his publications of 1832 and -34 he mentioned the need for a new school form, a Folk High School, in some detail and becomes even more specific in May 1836 with the publication 'The Danish Fourleaf Clover, or Danishness Seen From a Partican Viewpoint' -- a little pamphlet of 83 pages which can be called the first actual Folk High School pamphlet.



At this time, in the middle of the 1830's there were additional events which intensified the spiritual turbulence of the time.

Romanticism had replaced rationalism as the dominant school of thought in literature and other forms of art.

A consequence of the civil revolutions in other countries was that the absolute monarch in Denmark, Frederik VI, introduced the Provincial Advisory Councils in 1831. The farmers were to be represented in these councils.

And also about this time a religious revival movement had started around the country, especially on Funen. The common man objected to the spiritually-lacking Christianity he was subjected to in the churches and which his children met in school. With the help of the most articulated and religiously inspiring leaders from their own circles, the farmers took the spiritual matter into their own hands. But although they considered themselves both conservative and monarchistic, these people, in their religious revivals, became a revolutionary force in Denmark. Because when one has finally got enough courage to question the spiritual authority of the bishops and ministers, is there anything one cannot permit himself to question?

Grundtvig was primarily occupied with a plan to transform the great Soro Academy, approximately 45 miles S-W of Copenhagen, into a National academy for the people. But this idea was never to materialize. No State school has ever been created. Instead during the years that followed hundreds of smaller Folk High Schools have been started, all with a private group of people behind them.

And it was the conflict between Germans and Danes in Slesvig that brought about the establishment of the first Folk High School. Just as the State Folk High School that Grundtvig envisioned has never materialized, neither have we created Folk High Schools where freedom for the pupils was as complete as Grundtvig had wished or where that which he called 'the living interaction' between teachers and students in work and leisure-time was as extensive as the 'Old Man' thought it should be.

Grundtvig's brilliant ideas, which were almost anarchistic in their boundless confidence in the ability of the human being to govern himself and work towards the common good when placed in a loving and stimulating milieu, were taken over by teachers who had to try to put these ideas into practice in the often harsh light of reality.

But it was undoubtedly also an important factor in the development of the Folk High School that the first true pioneer among the Folk High School people, Christen Kold, who can hardly be called a man of 'interaction', became almost a prophet and legend. Not only in relation to the students but also in relation to many of the Folk High School teachers of the first generation.

And this first generation functions in the Folk High School from the 1840's until the loss of Slesvig in 1864.

At the time of this defeat there were 15 Folk High Schools in the country. And they, in their pioneer work, established trends which were to be of vital importance for the Folk High School all the way up to the present:

1. The students came, almost without exception, from rural areas and in many districts there was an intimate connection between the Folk High School and the economically better-off and spiritually awakened farmers.
2. Christen Kold introduced a Dalum Folk High School, where he as principal from 1862 until his death in 1870, the patter of a long winter school for young men and a shorter summer school for young girls.
3. There were no examinations at the school. One came voluntarily and had to pay for the stay. The vocational part of the programme played a greater role than Grundtvig, in his ideas, had imagined.

4. Christianity was a given subject in schools of the first generation even though Grundtvig often stressed that Christianity was not a school subject and that atheists could be excellent Folk High School teachers as long as they were not too materialistic in their philosophy of life.

5. With various nuances from school to school, there was agreement that the goal of a Folk High School stay should be to enable the students, through their meeting with history and poetry to regard themselves as a part of something bigger than themselves -- namely the Danish People. And this awakening gave them a personal confidence so they, with freedom and courage, can go out and participate in the daily life of the people and become conscientious citizens.

It was a goal for which there was a great need after 1864 when Denmark lost both Slesvig and Holsten. Luckily the spiritual and social turmoil, of which the Folk High School was a part during the first half of the century, had opened up for so much folk-energy that the Danes were able to rise from the military defeat and discover new resources both in the country itself and in the spiritual life.

The development of the Folk High School after 1865 corresponds to the progress of the farmers through the establishment of the co-operative movement and other gains, just as it develops along with the gains of the workers movement and the cities after the founding of the Danish Social Democratic party in 1871.

In 1870 there were 52 Folk High Schools. Ten years later there were 64 and in 1890 the number was 75. In 1880 a figure was reached which had held true through all fluctuations: that yearly 10% of the youth in the twenty-year-old bracket participate in courses at the Folk High Schools.

We must first enter this century before the workers get their own schools, although there has been a school in Copenhagen since 1890. In 1905 a Folk High School was started which directly addressed youth from commercial fields and in 1910 Esbjerg Workers Folk High School was founded.

Later more workers Folk High Schools were started and they purposely placed themselves in an independent position in relation to the Grundtvigian-Kold schools which were in the

majority. Another cleavage occurred in the years around 1890 when the Home-Mission movement started Folk High Schools with the express aim of awakening and nourishing the feeling of Christianity in youth. The first Home-Mission school was started in Nr. Nissum in North West Jutland in 1887 and 10 years later the first five Home-Mission Folk High Schools were a reality.

At the outbreak of the First World War one could only with great difficulty perceive the 70 Folk High Schools as one united movement. And this tendency towards diversification became even more pronounced after the war.

First of all the number of schools decreased. In 1920 there were 58 schools and 20 years later there were 54.

Secondly, the Slesvig question found its solution in 1920. A referendum determined that North Slesvig be returned to Denmark while South Slesvig and Holsten remained with Germany. And thereby a major problem which had helped unite the Folk High Schools no longer existed.

Thirdly, a new group of teachers came in and influenced the schools so that the lecture-room was no longer the central classroom. This centre was now moved to smaller locations where study-groups worked with a more international outlook than the previous Folk High Schools had had.

Paradoxically one can ascertain that it was in the 70's -- a decade which otherwise is often talked about in pessimistic terms -- that the Folk High School again took a great leap forward.



There were 54 schools at the beginning of the Second World War and the same number when it ended. The number rose slowly to 55 schools in 1950, to 62 in 1960 and to 80 in 1970. The

number has, however, reached 91 in 1980. The highest ever!

There are, however, two conditions which must be mentioned.

First, during the last decade there has been an explosive growth in the number of short courses -- courses of 1-3 weeks duration. During 1981 almost 500 such courses will be held and the Folk High Schools have found here great new groups of potential students. In 1980 there were approximately 32,000 participants in the short courses offered by the Folk High Schools.

It must also be mentioned that the number of students participating in the long courses, which are traditionally the core of the Folk High School, has slowly been increasing over the past 10 years.

And secondly, that the many new schools have introduced a multitude of courses of pedagogical and ideological variety so that today it is more difficult than ever to give an account of what happens at a Danish Folk High School.

But precisely through this -- in these years of reassessment where the Danish people like people all over the western industrialized world seek a new course after the unhampered growth of the 50's and 60's which has now definitely come to an end -- *precisely through this variety in the realization of the Folk High School idea*, it is once again evident what a brilliant idea Grundtvig had.

The Folk High School functions today both as agent for an essential part of our cultural inheritance and as a pedagogical and democratic laboratory where the possibilities for a common future can be tried out.

A few years before he died, a wise old Folk High School principal said, 'The future of the individual school will always be uncertain, but the Folk High School idea is so brilliant, so that once put into the minds of our people, it will never die!'

Reprinted from the pamphlet, "The Danish Folk High School Today," © Foreningen for Folkehøjskoler, i Danmark og, Højskolernes Sekretariat 1981, Denmark.



War and Peace in the Solar Age

by William S. Becker

As President Reagan and Congress consider America's long-range defense plans, they would do well to respect a new fact of life: solar energy and conservation are the key defense industries of the modern age. They are the technical cornerstones of any rational attempt to make and preserve world peace.

President Reagan has proposed a staggering \$1.5 trillion military budget over the next five years--almost as much as we've spent on defense since World War II.

The money will be used as usual to build nuclear weapons and conventional arms in the name of promoting peace and security. Yet it has become painfully clear that militarization is exactly the reverse of what is needed to make peace. The world as a whole is investing in the machinery of war at a rate of nearly \$1 million every minute, and the trend is a source of terror. Fascination with weapons has diverted resources and attention from fundamental sources of global unrest--hunger, disease, and poverty; the disappearance of forests, drinkable water, and tillable soil; and the sharpening international competition for finite resources. We have created not only the means but the environment for apocalypse.



There is a new and more realistic defense paradigm awaiting acknowledgement by the president and Congress. It is based on several plain facts.

There can be no true national or global security so long as nuclear arms exist. No nation can be secure when its well-being depends on resources that are vanishing, rising in cost, and under the control of potentially hostile nations. Any nation's security is illusory so long as most of the world's population is hungry, disease-ridden, illiterate, oppressed, and poorly housed. And no society can be secure while its vital components are so delicately centralized that they invite attack.

A defensible America would be inherently different than in the past. The secure modern society exits the deadly global game of resource monopoly by developing renewable alternatives to limited fuels and minerals. It husbands rather than despoils its air, lands, and waters. Its production is diverse and decentralized. In the realm of foreign policy, it specializes not in arming or controlling other nations, but in equipping them with the benign technologies that foster stability and self-reliance.

In this paradigm, solar energy and conservation are not merely interesting technical trends, but pillars of national defense and foreign policy. The landscape of a defensible America is sprinkled not with nuclear weapons systems, mammoth factories, and big, vulnerable, power plants, but with low-technology solar energy systems, a multitude of local power plants using largely renewable fuels, and small facilities producing goods close to their ultimate markets. Moral, social, and economic reasons aside, such a landscape should appeal to military tacticians, for it would be nearly impossible to paralyze a country with such diffuse, flexible energy production and industry.

Realizing this vision is not as hard as we might think. If half of President Reagan's proposed defense budget were spent to improve conventional forces, the other half would go a long way toward building a defensible society. The impact of such a switch would be astonishing. Half the proposed five-year budget would buy nearly \$10,000 in solar and conservation retrofits for each of the nation's 80 million residential buildings. Half the budget would completely fund the \$750 billion in new housing, industrial, and transportation investments that the Solar Energy Research Institute estimates would be needed to build a "sustainable energy future" in America over the next 20 years. Spending that much money would create

valuable, lasting jobs, retool American industry, and dramatically reduce the nation's energy bill.

An appropriate defense strategy contains many other pillars too. New efforts must be made to save water and soils, and to conserve and find renewable substitutes for limited minerals. An effective defense plan must include worldwide nuclear disarmament (a goal Americans favor two-to-one, according to a recent Gallup Poll), stronger international arbitration and peace-keeping mechanisms, and more U.S. foreign aid for humane purposes.

Each of these goals seems attainable in light of the growing disenchantment with nuclear arms, widening concern about human and environ-

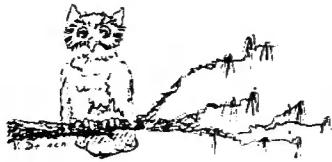
sideration of a trillion-dollar defense budget.

While this new defense strategy seems idealistic, it springs from hard reality. We are running out of choices. We cannot keep squandering our money, industry, and creativity on weaponry while global tensions grow and humanity's most basic needs go unmet. Our old defense strategies produce crisis, not peace.

We must use our resources to promote life rather than death, linking national defense with human and environmental needs. The sensible way to do this is to treat the development of solar energy and conservation as we have always treated national defense--commit substantial money and manpower to it. It is within our means to make and carry out a policy in which every BTU of energy conserved, every can recycled, every solar collector installed or drop of water preserved moves us toward global security and healing. Under such a policy, we all become direct participants in national defense, rather than terrified bystanders.

This article first appeared in the November, 1981 issue of SOLAR AGE. ©1981, SolarVision, Inc., Harrisville, NH 03450 USA. All rights reserved. Reprinted and published by permission.

A more detailed analysis is available in the booklet, "The Indefensible Society," by William S. Becker, available from Community Service for special price of \$2.25 plus 75¢ postage before conference.



Community Service Conference 1982

HUMAN ECOLOGY Becoming Agents of Change

William S. Becker, author and journalist, will be the key speaker at this year's Community Service Conference July 16-18 in Yellow Springs, Ohio. He will explore with us a theory of national defense and foreign policy based on community self-sufficiency, decentralization and renewable energy systems.

As publisher of a weekly newspaper in the small Wisconsin town of Soldiers Grove, Mr. Becker was instrumental in turning a disheartened, flood-ravaged village into an ecologically and socially concerned community which can boast the nation's first solar-heated central business district. Since then he has served as assistant director of the Wisconsin Energy Extension Service and now is editorial page editor for the Wisconsin State Journal, Madison's largest daily newspaper.

He has published articles and booklets, including "Soldiers Grove: Entering a New Age," which he wrote for the Community Service NEWSLETTER, and the more detailed description of the Soldiers Grove project, a booklet entitled "The Making of a Solar Village." His newest booklet, "The Indefensible Society," and the article entitled "War and Peace in the Solar Age," which appears on page 4 of this NEWSLETTER, carry the idea of community responsibility and self-sufficiency one step further. Here he submits that "solar energy and conservation are not merely interesting technical trends, but pillars of national defense and foreign policy."*

Mr. Becker has traveled widely to talk on the future of communities, solar development and other topics on the general theme of community-scale transformation.

In his opening talk Friday evening he will explain why he thinks President Reagan's call for \$1.5 billion in defense spending over the next five years is not the answer and will offer some alternatives which more accurately address the basic causes of our national insecurity. The small group discussions which follow on Saturday and Sunday will include a consideration of positive new trends emerging in the society and a concrete and specific look at things we can do in our personal lives, in homes and workplaces and community settings, to help solve some of the world's fundamental difficulties.

A description of the Soldiers Grove experience, accompanied by a slide presentation Saturday night will be offered as an example of what one community has done and how its actions to secure its own future have had national implications.

For further information about the conference and registration forms, write or call Community Service, P.O. Box 243, Yellow Springs, OH 45387. 513/767-2161 or 767-1461.

**Publications by William S. Becker available from Community Service. (Please include 75¢ postage and handling with payment.)*

"Soldiers Grove: Entering a New Age," Community Service NEWSLETTER, Sept.-Oct., XXIX, #5, \$.50.

"The Making of a Solar Village," \$1.50.

"The Indefensible Society," \$2.25 prior to the conference, \$2.50 after the conference.

Spring-Hearted

by James Dillet Freeman

Spring is not a measured season
In the calendar of reason,
Spring is more a feeling felt
When the frost begins to melt
Not in the ground but in the heart.
To the spring-hearted, spring may start
At any time in any place.
Even when there is no trace
Of greening fields and flowering trees;
Spring does not depend on these.
Not in the meadow but in me,
This is where spring has to be.



(From "Daily Word," May 1981. Published by Unity School of Christianity, Unity Village, MO 64065.)

Planetary Initiative

by Marilyn Ferguson

The following is from "Leading Edge," the newsletter published by Marilyn Ferguson, author of Aquarian Conspiracy and noted speaker on transformational theses.

Hundreds of social-change organizations are collaborating to form "The Planetary Initiative for the World We Choose," an international, informal education program designed to increase cooperation in existing groups and to mobilize currently uninvolved people to "rethink the future and take it into our own hands."

"The earth is already functioning as a small world community," said Donald Keys, president of Planetary Citizens, a New York organization spearheading the coalition, "but we're not psychologically integrated with this reality."

"A lot of people are feeling a kind of fearful hope," he told Leading Edge Bulletin. "We need more bodies up front, so those who share this hope don't feel alone."

The organizers anticipate a strongly grassroots approach, using local groups to create community enthusiasm for the idea that individuals can help envision "the world we choose" rather than wait powerlessly for others to determine their future.

Appropriate education for a global society, Keys said, requires a perceptual shift whose focus is "the human family" and a realization of interdependence, yet a paradoxical need to be more self-reliant.

"Education, in its myriad and often surprising forms, occurs when we allow ourselves the awareness of change, and the courage to change, in each moment," said the founders of Planetary Initiative.

Because of the convergence of global problems (food distribution, resource management, the arms race, poverty, technology), the organizers suggested that responsibility for change is beyond, the scope of any single nation. Unprecedented cooperation is called for. Individuals, they said, need to get past specific disagreements to agree that they want a humane and peaceful world.

A two-year program of activities will launch the

educational and social process of "future choosing." This organic process itself may serve as a prototype for social action.

Planetary Initiative has several immediate objectives:

- *To form an international coalition of groups.
- *To encourage new and existing groups to carry out constructive community programs.
- *To report on these local efforts to national and international meetings, especially the United Nations.
- *To facilitate networks.

Individuals and organizations may become involved through affiliating with coalitions or organizing local discussion groups about issues of worldwide urgency.

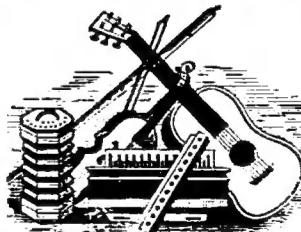
Among the participants in last winter's meeting were public interest groups, futurists, community service organizations, self-help groups, religious groups and organizations promoting peace.

The Planetary Initiative already is being launched by groups in Montreal, Seattle, San Francisco, Los Angeles and Dallas. Activities also are under way in New Zealand, South Africa, Argentina and Brazil. Keys hopes to link up networks in Asia and Africa.

The planetary congress, Keys said, "will be a chance to make a collective, visible statement of the kind of a world we want."

At present the effort is being funded by membership donations to Planetary Citizens, secretariat of the initiative. An organizing manual for the project (\$2.50) is available as an aid for those wanting to start the process in their communities. Those interested in creating educational materials and multi-media presentations are invited to join the effort.

Information: Planetary Citizens, 777 United Nations Plaza, New York City 10017, (212) 490-2766.



Book Reviews

by Jane Folmer

THE LOVE PROJECT by Arleen Lorrance
L P Publications, 103 pp., \$3.50. Available
from Community Service for list price plus 75¢
postage.

THE LOVE PROJECT is just one of many books written by Arleen Lorrance and Diane Pike in support of their highly successful approach to life. They are devoting their lives to sharing their philosophy with others through their writings and through workshops and lectures as they tour the country.

Community Service has selected this particular title to add to our new book list because of its relevance to community-building at all stages and in all settings. It contains more than philosophy. It is more than just another "how to be a better person" type of book. This particular book is a detailed, first-person story of one of the author's early attempts to put the Love Project principles into practice.

The setting is a large, integrated urban high school in Brooklyn where hostility between all the various age, race, and authority groups was deeply entrenched and unquestioned until Arleen Lorrance dared to try a new approach. The simple messages of the Love Project include: "Be the change you want to see happen. Receive all persons as beautiful. Provide people with opportunities to give." Out of context, they are unlikely to make a significant impact on anyone's life. But Arleen Lorrance's story traces the evolution of those ideas before they became slogans, before she had even fully formulated them into a philosophy. As a result, the freshness of untested but sincere belief conveys an inspiring and contagious optimism. It shows how one woman was able to create a truly supportive community in a most unlikely setting among the most unlikely people.

She speaks at one point of including a very bitter and violent young black man in a presentation about the Love Project:

The only time he spoke was when the Chancellor's representative said, "You've got a great idea here. We can really sell this to the other schools." Then Q. interrupted loudly, his face still bitter, his

arms drawn tightly about his body. He said, "Wait a minute, man. We're not interested in selling anything to anyone. This is not a product. We're here to inspire people."

Overflowing with the strength of love, Arleen Lorrance's words do inspire people. And her experiences are proof that caring changes people. But the power of her philosophy is that it encourages us not to try to change anyone but to accept them and love them just as they are.

PEOPLE POWER: What Communities Are Doing to Counter Inflation, 1980, 410 pp., free from Consumer Information Center, Dept. 682-H, Pueblo, CO 81009.

An exceptionally useful and readable book has recently been produced by the U.S. office of Consumer Affairs entitled PEOPLE POWER: What Communities are Doing to Counter Inflation. The large type, attractive format, generous use of illustrations and highly descriptive accounts provide a relevant, constructive community approach to the dilemma of living with declining resources and buying power.

The table of contents has the organized diversity of the Yellow Pages of a phone book and is divided into four major subject areas: Food, Housing, Energy and Health. Each of these subjects is broken down into specific areas of community concern with articles documenting actual projects and programs being undertaken by communities around the country.

This is not the wishful thinking of "Wouldn't it be great if..." but a series of comprehensive, detailed reports on representative, currently active projects and programs with names and addresses to which to write for further information. There is also an index of approximately 300 additional organizations beyond those featured in the book and a directory of federal programs and how to make use of them.

SOLAR OHIO: A Handbook For Taking The Sun Into Your Own Hands, published by Renewable Energy Sources Federation of Ohio, 1981, 31 pp.

Solar Ohio is an inspiring look at some of the diversity and ingenuity of solar energy applications currently operating in that state. There are brief descriptions of 58 different solar projects being used by individuals, busi-

nesses and organizations, many of them accompanied by photographs. This sampling shows a wide range of solar technologies and costs, giving vital statistics on cost and energy savings for each.

Seven pages of resources offer information on the literature, organizations and financial resources available to assist further solar development. A section on how to select solar products and reputable solar firms provides information based on valuable experience, and a glossary gives understandable explanations of renewable energy terms.

A limited number of copies of this publication are available at no charge from Resources, 65 S. Fourth St., Columbus, OH 43215, or from us if you send 75¢ postage.

DANISH FOLK SCHOOLS

by John Ramsay

The Danes define "folk schools" (folkehojskoler) as those particularly Scandinavian adult education schools which are private, residential and funded to a large degree by the state. There are 90 such schools in Denmark today, a country less than half the size of Kentucky. The schools have proven their power in educating for democracy and are credited with developing the distinctive Scandinavian culture of today.

The Danish Folk High School Today is a 40 page booklet which attempts to "draw a contemporary all-round, informative picture" of the schools today in their diverse and changing roles. It is written by folk school leadership and is a useful document for Americans who are curious about these schools or who need more up to date information than that which has been available.

Finn Slumstrup,* in his chapter on the history of the schools, states that the ideas from which they sprang "were almost anarchistic in their boundless confidence in the ability of the human being to govern himself and work towards the common good..." Yet, there have been problems in attempts to translate the folk schools into other cultural settings.

The chapter on methodology and educational philosophy is written by Svend Slipsager who has studied at the University of Michigan and understands American education. Historical references and cultural illustrations have been avoided so that this chapter is unusually free

from the Scandinavian influence which often fogs descriptions of these schools for foreigners.

In addition, Danish social problems today are much closer to the problems facing most industrialized countries. This booklet shows the folk schools adjusting to problems associated with youth, unemployment, urbanization, specialized education and democratic process in today's society. Reports directly from four of the schools sketch their different approaches to the issues.

The description of the legislation which supports these schools financially will be amazing to Americans unfamiliar with Danish educational philosophy. Every American leader in Congress should receive a copy!

Statistical trends are given in the final chapters and the booklet ends with a list of the current Danish schools, their addresses, addresses of the national folk school offices in all Scandinavian countries, regulations covering foreigners wishing to attend Danish schools, and a very short bibliography.

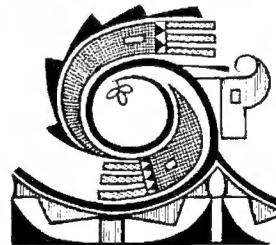
Readers wishing for more information about folk schools or a copy of the booklet may write to Box 287, Berea College, Berea, Ky 40404. The following materials are available:

The Danish Folk High School Today, enclose \$1.00 for postage and handling.

Bibliography of selected materials in English, free but enclose stamped self-addressed envelope.

Proceedings of the first conference of the Folk School Association of America, \$5.00 postpaid.

Announcement of the October 7-9, 1982 conference, "Folk School in Community" which will be held at Berea College and attended by 15 leaders from Denmark.



Readers Write

ABOUT ECONOMIC JUSTICE

I should have acknowledged my indebtedness to you for the concept of demurrage currency, which I knew nothing about until reading the abbreviated account of it in the CSI NEWSLETTER. It describes an inescapable characteristic of the "Sagro Monetary System."

Your article is most enlightening, shedding clear light on our stagflation-depression, at the same time quite frightening. All this money flowing to the rich under Reaganomics certainly isn't going into new investment; mergers and Eurodollars help one understand what is happening.

The examples of local bankers loaning out money at low rates of interest to increase local employment are most exciting. Last month the president of our one locally owned and controlled bank spoke to the "Chamber" lunch club, almost pleading for people not to invest their funds out of the city in high interest rate CD's. If I had more background on the experience of the Clarksville Bank, I'd be tempted to encourage him to develop a local movement to gather up low rate interest money in the community for systematic investment in new productive ventures.

Also, if you have time, I would appreciate any comments you might have on "Sagro-Exchanging" (a rationalized non-market barter system) or the names of anyone you think might be interested.

--Mark Kinney, Ohio

ABOUT COMMUNITY

I am 89 years of age... I have devoted all the energy available to the establishment of a citizens organization, Peacesmiths, Inc., which has been functioning in my home for 10 years and to which my home has been willed. Because of my age I am doing all I can to get the organization established on a permanent basis while I am still able to function. We have an active membership of about 200, a mailing list of over 1500, and a projected budget for 1982 of \$21,920, not too different from yours.

For myself, as long as I can remember, the phrase, "The Beloved Community" has been a

guiding torch for my spirit. I think of it as helping to provide the opportunity for the fullest possible development of each personality within its borders.

That is one reason for my interest in and respect for Community Service, Inc., and another is my deep respect for the members of the Morgan family who have done so much to implement the ideals embodied in the term community.

I shall ask to have our next newsletter forwarded to you so that you may know more of our varied activities.

In the meantime our good wishes are with you.

With the hope of helping in however small a way to build a better local and world community.

--Katharine K. Smith, New York

ABOUT GRISCOM'S BOOK

It was a great thrill to read in the Nov.-Dec. NEWSLETTER of Griscom's work on a book on economics and realize that mine was one of several voices urging it. Please forgive my tardiness in renewing. The extra money is to support Griscom's writing. God speed to him! (I labor in the same way.)

--Phil Holliday, Texas

ABOUT "THE DANISH FOLK HIGH SCHOOL TODAY"

Enclosed is a copy of a new booklet published by the Danish Højskolernes Sekretariat. Your readers may be interested in the booklet and in how they can receive a copy.*

I am using my sabbatical leave from Berea College to observe the folk schools in Denmark from the inside, particularly how they are addressing themselves to modern social problems. As a guest staff at five different schools during the year (1-2 months at each) I am having a very interesting time.

--John M. Ramsay, Denmark

"The Danish Folk High School Today," is available from John Ramsay, Berea College, Box 287, Berea, KY 40404 for \$1.00 to cover postage and handling. (See review on page 9.)

Travel Fund Depleted

About nine years ago Community Service was given \$3,000 to use to pay the transportation of resource people invited to our conference and to enable us to give a few scholarships. This transportation-scholarship fund is now depleted. If our conference costs are not to rise drastically, we need to replenish this fund.

This is an opportunity for those of you who are interested and able to contribute to this special need, whether or not you will be able to attend the conferences. Any amount is welcome and tax deductible. Please ear-mark your check for this purpose.

Announcements

FOLK SCHOOL CONFERENCE

The Folk School Association of America's 1982 conference, "The Folk School in Community," October 7-9 at Berea College will be attended by 15 leaders from Denmark. For more information, write: John Ramsay, Berea College, Box 287, Berea, KY 40404.

SCHOOL OF LIVING SEMINARS

The School of Living near York, Pennsylvania, is holding a seminar on the first Saturday of each month from 10:00 a.m. to 4:30 p.m. at Deep Run Farm. The Seminars will cover the School's unique approach to modern culture, via specific analysis of and suggested solutions for humankind's major and universal problems of living, including both principles and practices. On April 3rd they will be dealing specifically with agriculture and technology, on May 1st with the nature of man, and on June 3rd with land ownership. For more information, write or call: The School of Living, R.D. 7, Box 388, York, PA 17402. 717/755-2666.



EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

MEMBERSHIP is a means of supporting and sharing the work of Community Service. Though a minimum \$10 annual contribution includes a subscription to our NEWSLETTER, larger contributions are needed. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and are TAX DEDUCTIBLE. If you want your NEWSLETTER sent airmail overseas, please send \$16.00. All foreign members including Canadian please pay in U.S. currency.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consulter's hourly wage for an hour of our time.

DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications? One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue of our NEWSLETTER sent to your friends, please send 35¢ postage per name.

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